Sorrow is a kind of rust of the soul, which every new idea contributes in its passage to scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion.

Numb. 48. Saturday, *Sept.* 1, 1750.

Non est vivere, sed valere, vita. Mart.

Among the innumerable follies, by which we lay up in our youth repentance and remorse for the succeeding part of our lives, there is scarce any thing against which warnings are of less efficacy, than the neglect of health. When the springs of motion are in their full strength, when the heart bounds with vigour, and the eye sparkles with spirit, it is with difficulty, that we are taught to conceive the imbecillity and tenderness that every hour is bringing upon us, or to imagine, that the nerves which are now braced with so much strength, and the limbs which play with so much activity, will lose all their power under the gripe of time, relax with numbness, and totter with debility.

AMONG the arguments which have been ufed againft complaints under the miferies of life, the philofophers have, I think, forgot to mention the incredulity of thofe to whom we tell our fufferings. But if the purpofe of lamentation be to excite pity, and if pity muft prefuppofe fympathy, it is furely fuperfluous for age and weaknefs to tell their plaintive ftories; for a little attention will fhew them, that thofe who do not feel pain, feldom think that it is felt; and a fhort recollection will inform almoft every man, that he is only repaid the infult which he has given, fince he may remember how often he has treated infirmity with contempt, mocked its cautions, and cenfured its impatience.

THE valetudinarian race have made the care of health ridiculous by fuffering it to prevail over all other confiderations, as the mifer has brought frugality into contempt, by permitting the love of money not to fhare but to engrofs his mind: they both err alike, by confounding the means with the end; they grafp at health only to be well, as at money only to be rich; and forget that every terreftrial advantage is chiefly valuable, as it furnifhes abilities for the exercife of virtue.

Health is, indeed, so necessary to all the duties, as well as pleasures of life, that the crime of squandering it is equal to the folly; and he that for the sake of a few short gratifications brings weakness and diseases upon himself, and for the pleasure of a few years passed in riot and noise, in the tumults of diversion, and clamours of merriment, condemns the maturer and more experienced part of his life to the chamber and the couch, may be justly reproached, not only as a spendthrift of his own happiness, but as a robber of the publick; as a wretch that has voluntarily disqualified himself for the business of his station, and refused that part which providence assigns him in the general task of human nature.

There are perhaps very few conditions more to be pitied than that of an active and elevated mind, labouring under the weight of a distempered body; the time of such a man is always spent in forming schemes, which a change of wind hinders him from executing, his powers fume away in projects and in hope, and the day of action never arrives. He lies down delighted with the thoughts of

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to-morrow, pleafes his ambition with the fame he fhall acquire, or his benevolence with the good he fhall confer. But in the night the fkies are overcaft, the temper of the air is changed, he wakes in languor, impatience, and diftraction, and has no longer any wifh but for eafe, nor any attention but to mifery. It may be faid that difeafe generally begins that equality which death completes; the diftinctions which fet one man fo much above another are very little perceived in the gloom of a fick chamber, where it will be in vain to expect entertainment from the gay, or inftruction from the wife, where all human glory is obliterated, where the wit is clouded, the reafonner embarraffed, and the hero fubdued; where the higheft and brighteft of mortal beings finds nothing left him but the confcioufnefs of innocence.

There is among the fragments of the Greek poets a fhort hymn to Health, in which her power of exalting the happinefs of life, of heightening the gifts of fortune, and adding enjoyment to poffeffion, is inculcated with fo much force and beauty, that no one, at leaft no one who has ever languifhed under the difcomforts and infirmities of a lingering dif-

diſeaſe, can read it without feeling the images dance in his heart, and adding from his own experience new vigour to the wiſh, and from his own imagination new colours to the picure. The particular occaſion of this little compoſition is not known, but it is probable that the author had been ſick, and in the firſt raptures of returning vigour addreſſed Health in the following manner:

Ὑγίεια πρεσβίστα Μακάρων,
Μετὰ σοῦ ναίοιμι
Τὸ λειπόμενον βιοτᾶς·
Σὺ δέ μοι πρόφρων σύνοικος εἴης.
Εἰ γάρ τις ἢ πλούτου χάρις ἢ τεκέων,
Τᾶς εὐδαίμονός τ᾽ ἀνθρώποις
Βασιληΐδος ἀρχᾶς, ἢ πόθων,
Οὓς κρυφίοις Ἀφροδίτης ἄρκυσιν θηρεύομεν,
Ἢ εἴ τις ἄλλα θεόθεν ἀνθρώποις τέρψις,
Ἢ πόνων ἀμπνοὰ πέφανται·
Μετὰ σεῖο, μάκαιρα Ὑγίεια,
Τέθηλε πάντα, καὶ λάμπει χαρίτων ἔαρ·
Σέθεν δὲ χωρὶς, οὐδεὶς εὐδαίμων πέλει.

HEALTH, *moſt venerable of the powers of heaven! with thee may the remaining part of my life be paſſed, nor do thou refuſe to bleſs me with thy reſidence. For whatever there is of beauty or of pleaſure in wealth, in deſcendants, or in ſovereign command the higheſt ſummit of human enjoyment, or in thoſe objects of deſire which*

we endeavour to chase into the toils of love; whatever delight, or whatever solace is granted by the celestials to soften our fatigues, in thy presence, thou parent of happiness, all those joys spread out and flourish; in thy presence blooms the spring of pleasure, and without thee there is no gladness.

SUCH is the power of health, that without its cooperation every other comfort is torpid and lifeless, as the powers of vegetation without the sun. And yet this bliss is commonly thrown away in thoughtless negligence, or in foolish experiments on our own strength; we let it perish without remembring its value, or waste it to shew how much we have to spare; it is sometimes given up to the management of levity and chance, and sometimes sold for the applause of jollity and debauchery.

HEALTH is equally neglected, and with equal impropriety, by the votaries of business and the followers of pleasure. Some men ruin the fabrick of their bodies by incessant revels, and others by intemperate studies; some batter it by excess, and others sap it by inactivity. To the noisy rout of bacchanalian rioters it will be to little purpose that advice is offered,

offered, though it requires no great abilities to prove, that he loſes pleaſure who loſes health; their clamours are too loud for the whiſpers of caution, and they run the courſe of life with too much precipitance to ſtop at the call of wiſdom. Nor perhaps will they that are buſied in adding thouſands to thouſands, pay much regard to him that ſhall direct them to haſten more ſlowly to their wiſhes. Yet ſince lovers of money are generally cool, deliberate and thoughtful, they might ſurely conſider, that the greater good ought not to be ſacrificed to the leſs. Health is certainly more valuable than money, becauſe it is by health that money is procured; but thouſands and millions are of ſmall avail to alleviate the protracted tortures of the gout, to repair the broken organs of ſenſe, or reſuſcitate the powers of digeſtion. Poverty is, indeed, an evil from which we naturally fly; but let us not run from one enemy to another, nor take ſhelter in the arms of ſickneſs.

—Projecere animam! quàm vellent æthere in alto
Nunc & pauperiem, & duros tolerare labores!

THOSE who loſe their health in an irregular and impetuous purſuit of literary accompliſhments are yet leſs to be excuſed; for as they

they profeſs argument and reflection, they ought to know that the body is not forced beyond its ſtrength, but with the loſs of more vigour than is proportionate to the effect produced; and that whoever takes up life beforehand, by depriving himſelf of reſt and refreſhment, muſt not only pay back the hours, but pay them back with uſury; and for the gain of a few months but half enjoyed, muſt give up years to the liſtleſneſs of languor, and the implacability of pain; they whoſe endeavour is mental excellence, will learn at laſt, perhaps too late, how much it is endangered by diſeaſes of the body, and find that knowledge may eaſily be loſt in the ſtarts of melancholy, the flights of impatience, and the peeviſhneſs of decrepitude.

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NUMB. 49. TUESDAY, *September* 4, 1750.

Non omnis moriar, multaque pars mei
Vitabit Libitinam, uſque ego poſterâ
Creſcam laude recens. HOR.

THE firſt motives of human actions are thoſe appetites which providence has given to moſt, in common with the reſt of the inhabitant;